

16

THE LATE Great Revolution IN THIS NATION;

Argued according to *Rev. 17. 16. 17.*

To be duly Ascribed to the *Supreme Spirit* now about to move
in the Fulfilling All Prophecy; The earnest of which is vouch-
saf'd to us in this so wonderful Change.

In pursuance of a Discourse Published Twelve
Months past, *viz.*,

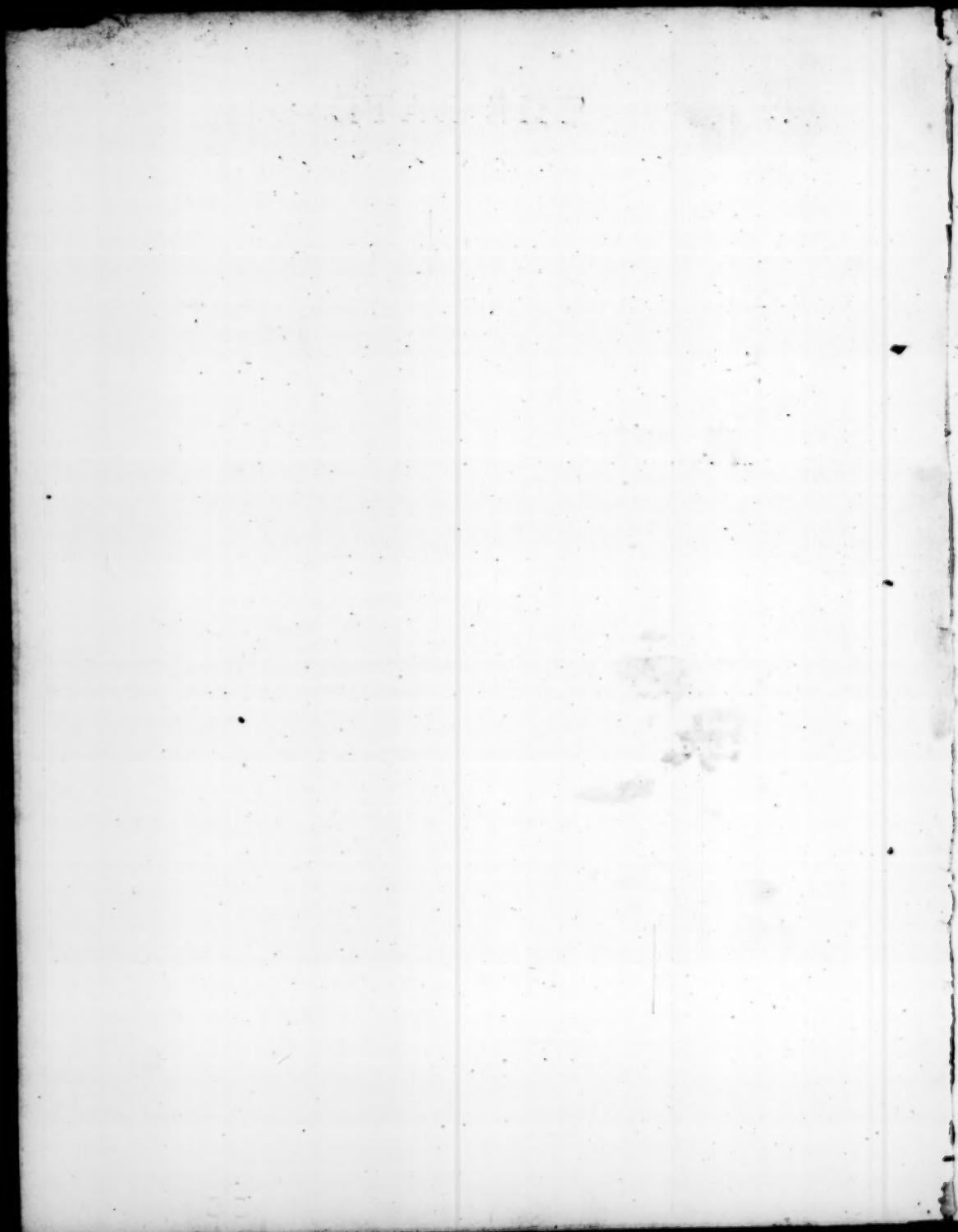
The Command of God to come out of Babylon:

Wherein is more fully proved the *[NOW] Roman Communion* is Intended;
and that the Words of God will be fulfilled concerning the Present
State of the Papacy in its Expiration, and the Hatred of the *Whore*, 1697.

By *Beverley.*

For the Testimony of JESUS is the Spirit of Prophecy,
Revel. 19. 10.

Printed for John Salusbury in Cornhill, near the
Royal Exchange. 1689.





A P R E F A C E TO THE R E A D E R,

Upon the following DISCOURSE, suited
to the present *Juncture* of Affairs in
the World, and to the particular *Signs*
of the *Times* now Emerging.

THAT which bore up the great Princes, and Leaders among the Servants of God in Elder times, to such a Transcendency of Action, was immediate Revelation from God; The Word of God came to them, as Christ speaks, and ennobled them, as Gods upon Earth.

Immediate Revelation in the same manner bore up so High the Spirits of the Prophets, that they feared none of the Powers upon Earth, how great, and formidable soever, in delivering the Divine Messages, even when they threatened them with that Ruine, which they knew would most enrage them to Hear of.

The very same immediate Revelation, stirred up the Spirits of the Universality of the Servants of God in Prayer, and suitable Action, so that they offered themselves willingly to the Services of their Generation, even in the Lougliest Achievements, when they knew themselves Arm'd with the Assurances of the Purposes of God to be fulfilled in those Seasons, wherein they were summoned to such Actions.

That which next to such immediate Revelation would now Inspire the Servants of God in each Station, to the highest Elevation, in Divine Manifestations

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forers to the World, in Prayer, and action, must be a Discovery of the Signs of the present Time according to sacred Prophecie, and especially that great Prophecie of the New Testament, which is peculiarly entitled The Revelation; Because it is, and ought to be in the place of immediate Revelation to All, who Read, and Hear it, and all the Servants of Christ ought to Read and Hear it. For it is the Revelation, that God gave to Jesus Christ to shew to his Servants, things that are shortly to come to pass. And that shewing is plainly declar'd to be by their Reading, and Hearing: For it immediately follows Christ's shewing, and signification of it by the Testimony, and Writing of his Servant John. For he is commanded to write for after Ages; And to encourage in such Reading, and Hearing, There is a Promise of Blessedness adjoyn'd to the Reading and Hearing.

I do not at all doubt, there is a mystical Reading, and Hearing by the Spirit, and Power of Christ instructing and actuating his Servants, according to the Principles, and Services of this very Prophecie. And that, what is now doing, and operating, in the World, and in our Nation, is according to it, without explicite understanding, or attending to the Explanation of it.

But yet undoubtedly, a more open, and bold Explanation is due; especially to this Age of the Churches of Christ, and approach of his Kingdom. We ought now to be more skill'd in the Signs of the Times, than by a meer kind of Implicite Faith. And that must be by the Calculation of them according to this Prophecie; for the Signs of the Times are compounded especially of the Definition of times by Prophecie, and the evenes determin'd to come to pass in those Times, and our discerning the Signs of the Times, is to be by a compare of Prophecie, and the products of Times, agreeable to the Prophecie, together; even as the Time of Messiahs coming was design'd by the sure Word of Daniels Prophecie, and Jesus Christ, mighty in Word and Deed, came at the same Time. Now our Lord condemns the Ignorance of the Scribes, and Pharisees, and People, who did not discern the Signs of that Time, not as simple Ignorance, or Nescience, but as gross Hipocrisie, that they would not know what they might have known; and proportionably in all times, but especially in these Times, wherein mighty Works are to shew forth themselves, and begin to shew forth themselves in the downfall of the Turkish Tyranny, with which the Papal is to meet in such degrees of Ruine, as are determin'd to be parallel in each, and in parallel Times.

I most humbly, and earnestly therefore Beseech the Angels of the Reformed Churches, That they would search this so great Prophecie of the New Testament, as commensurate, as hath been said to Immediate Revelation, and that they would Minister out of it to the Princes and Powers of the Ten Kingdoms, that have so long given their Power, and Kingdom to the Beast, especially

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especially to those, which are already of the Reformation; For the Words of God are near to be fulfill'd, for God had said, The Beast shall have Power to continue Forty two Months, and to receive great Power, and Authority from those Kings, giving their Power, and their Kingdom to Him. And the Word of God was fulfill'd, so that their Kingdoms were entirely so given till the Reformation, when the Morning of the last half Day, or half Time of the forty two Months, gave Liberty to some of those Ten Kings to reverse, and recal the giving of their Kingdom: As Christ arose early in the Morning of his last third Day, and appeared to some of the Apostles, and Disciples; But it was Evening, & 're he met them in a Body; and those, who saw him first, were Instrumental to prepare those, who did not see him till the Evening: So those Princes already of the Reformation shall be Instrumental to oblige the rest, who have not yet renunciated to the Beast and the false Church, to do the same, now near the End of the last of the forty two Months.

Let them therefore have those grand excitements, and encouragemens of Prophecie; undoubtedly Cyrus though a Gentile Prince was highly animated by the Prophecie of Isaiah and Jeremiah for the Destruction of Literal Babylon, which Prophecie we may be assured were expounded to Him by Daniel, so great a Prophet in his own Times; how much more will Christian, and Protestant Princes, exalted in their Spirits, summon their Promesse, and puissance for the service of the Kingdom of Jesus Christ to be within these Eight next Years proclaim'd by loud Voices from Heaven: For when the Words of God are to be fulfill'd, that the Ten Kings and their Nations, do give their Power no longer to the Beast; Then the Kingdom of Christ is proclaim'd, although his Inauguration, as we speak, shall not be till Seventy five Years after.

If any should say, the Prophecie is dark and not to be understood, and Men very disbeliev'd to believe the Explications given of it; let them consider, it is very dangerous to say of any Book of Scripture, with the unlearned, we cannot read it, because we are not learned, and with the learned, we cannot read it because it is sealed. If there were by the pouring out of the Spirit upon the Reformed an united endeavour to search by the Books of Scripture, and other Ecclesiastical Records with Prayer, what, and what manner of Time, the Holy Spirit in it did signifie, as they have search'd for the Sense of Antiquity in some things of far less moment, or concern to the Kingdom of Christ, what doubt can there be but that the two leaved Gates of Truth in it had open'd to them; and by their concerited Light, and Authority, Princes would be awaken'd, and perswaded, so that the great City, and its Decimal power would soon feel the Earthquake, and fall.

I am not at all in doubt, but that to me, less than the least of all Saints, and the chiefest of Sinners, as upon the Banks of Chebar, Ulai, and Hidekel,

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dekel, and as in the Isle of Patmos, that Grace hath been vouchsaf'd upon my most Attentive Thought and Contemplation of this and other Prophecies of Scripture; and upon the whole Scheme of Scripture Time, that I have certainly found, That at the year sixteen hundred ninety seven, These great Things shall come to their Complement, that are to be at even Dates with the Proclamation of the Kingdom of Christ; That the Pollution of the Sanctuary shall be so far finish'd, that the measur'd Temple, and it's worshippers sealed up [within eight,] the last twelve hundred sixty years shall be opened, and a far more excellent Church-state Appear. The Ministrations of Truth, and Divine Worship much purer, as the Ark of Testament seen; and the Witnesses Shall have come out of their Sackcloth, wherewith the so long Apostacy, together with the Turkish Woe, a Judge-ment upon that Apostacy, hath cover'd them.

I have publish'd several Discourses to this purpose, viz. *A Scripture line of Time and Solomons Song adjusted to it*, and have found none, who hath thought fit to remonstrate to them, or resist the Evidence with which I have written; not because I have written, but because of what I have written, I may say, It is written. It is written in the Scripture of Truth.

Particularly the annexed Discourse, I publish'd a year ago, and I cannot but look upon the present appearance of things in the World a Justification of it: I have observ'd hitherto a very wonderful progres of Divine Government in the World, according to the Calculation of Prophecie I have made. I observe a great Preparation for the Cessation of the Turkish Woe, upon the Imperial Constantinople and the Greek Cities, that those Candle-sticks may be Re-placed: I observe yet, This seems to wait for the Fall of the Tenth of the great City, which motion it is to attend: I have been always of the Judgment, the Reformed Churches, that ly in the Bowels of Nations, whose Princes, and Staple Laws had not establish'd the Reformation, were in Danger of fresh Martyrdoms by the cruel Policies of the Jesuites Order, whose Arcana Imperii, or Politics, may well be styl'd the depths of Sathan. I have understood those Churches symbol'd by the Church of Thyatira, in regard of whom the Feet of Christ burn as in a Furnace to this day.

The Nations, whose Princes and Laws have establish'd the Reformation, I have had firm Assurance, could not be re-enslav'd, under the enchantment of Restoring that Power to the Beast, which they had repeal'd from him, nor should the Churches in them, except by a short Hurricane, be in any danger of force. I have had the same Confidence with particular Relation to this Nation, and the Churches in it, and that the Sovereign Power of it shall be of the principal, that shall perfect that Revolution of the Reformation into it's Complement, and on that account have pray'd for the good understanding of our Supreams to that very end.

I have compar'd such Reformed Churches, and particularly this, to that

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that of Sardis, esteeming our greatest danger to be a Security, a flamber in a State though splendid as to this World, yet short of the Glory intended by Christ in the Advances of his Kingdom; and that thereupon, he would come upon us, and we should not know at what hour he himself would come upon us. I find no Reason to change, or so much as to suspect, but to be more and more confirm'd in these Sentiments.

I make no more doubt, the prefent Conjuncture, is a dawn of that great Revolution, awaiting the Year ninety seven, next ensuing, than I doubt, whether the dawn of the day be in advance to the perfect Light; because I am not upon any single Conjecture, but upon the whole Conspiracy of Apocalyptic Times, compar'd with the Registries of History in the course of Time since our Lords Resurrection, as famous, and as well known, as the Reformation from Luthers Time is known. I am not on any single Line of Time, but upon the Concatenation of Times throughout Scripture, not as it is perplex'd with the Irreconcileable Chronological Controversies, but assur'd by Massy, Sterlyn Scripture, both by compare of the Texts themselves, and Scripture Reason, argued from them.

I have only three parts of that Line to publish, viz. from Abraham to the going out of Egypt, from the going out of Egypt to Solomons beginning the Temple, and from the Temple begun to Cyrus his Decree for restoring it, after the Babylonish Devastation. I have also prepar'd so great a Probation, that the day of Judgment, and the Resurrection so generally acknowledg'd in Christian Doctrine, are at the full dimensions of Exposition the very Millennial, or thousand years, Kingdom of Christ, that I think upon the comparing of Scriptures, I have vouch'd and argued, it cannot be denied; and as a Complement of all, I have adjusted to those Illustrious Scriptures the Prayer, we so generally acknowledge by the Name of the Lords prayer in the Explanation of it, and proved it to be the Prayer of, and prepared for that Glorious Kingdom of Christ, as also by eminent Scriptures the Lords Supper to be the Sacrament of the Kingdom.

I hope by the good Hand of God towards me to be so assisted, as to make Publication of these with the great, and confiding Expectation; that since I have had so great cause to believe, no one sees Reason to chaffise the Discourses I have publish'd, and that the Divine Administrations of these latter Times, are going on to justify them, they will be serviceable as Goads to the enquiries of greater Masters of Assemblies, and their every way more acceptable Researches into these things, to the greater fastning of the Glory, and coming of our Lord Jesus Christ, and the fall of his Enemies to be his Footstool, by the earnest Prayers of his Churches, and Saints, and that in the mean time, they will be as Nails fastning those Tents, and Pavilions of Princes, who are to serve the King of Kings, and Lord of Lords in their Station. For I am sure, they are given from one, even the chief Shepherd, and Bishop of his Church, Jesus Christ. I

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I am not enclin'd, nor have ever had a Temptation to represent the Prophesies of Scripture as a Doctrine of Blood. I am sensible, what Spirit Christianity is of to its greatest Enemies. Christ came not to deftroy mens lives, but to save them; I expect a Battel of Christ, that shall not be as of the Warriors with confused noise, and Garments rolled in Blood, but with fewel of Fire, pure and clean Holines, a pure Ether of Justice, and Righteousnes; for in Righteousnes be Judges and makes War, and that in the mean time, there shall be no more use of Instruments, to destroy, than the most Righteous, and just Constitutions and Governemens of Nations allow: For the Angels of the Vials upon the Anti-Christian State are cloathed with Linnen pure, and white, and their Breasts girded with golden Girdles, their Vials full with no other wrath than of God Almighty, Rev. 15.

Yet not offering to be particularly definitive; I Avow in the general, Yet Eight years, and the Kingdoms of this World shall become the Kingdoms of the Lord and of his Christ, and Papacy and Mahometanism shall sink down before Him, his Monarchy shall then begin its Succession, although his glorious Investiture shall not be till seventy five years after; In which time, The everlasting Gospel shall be preached by a new Million equal in speed, and effect to that of the Apostles, and more universal; Symbo'l'd therefore by an Angel flying through the midst of Heaven, bringing in the fulness of the Gentiles, and effectual to the Conversion of the Jews; upon which Saviours shall come upon Mount Sion, and destroy the whole race of Pagan, Mahometan, Anti-Christian Edomites, and the Kingdom shall be the Lords.

ADVERTISEMENT.

IF any please to assist in the Publication of the whole Designation, they shall receive Proportionably.

It consists of the Scripture Line of the Kingdom drawn from the first Sabbath to the thousand Years Sabbathism.

The Song of the Kingdom, or *Solomons* Prophetick Song adjusted to it.

The Doctrince of the Kingdom, or Demonstrative proof by Scripture, the Kingdom of the thousand Years is the Resurrection, or Day of Judgment.

The Prayer of the Kingdom, or the Lords Prayer, prov'd principally to look at that Kingdom.

The Sacrament of the Kingdom, or the Supream aim of the Lords Supper, argued to be at that Kingdom.

T. Beverley.

Revel. XVII. 16, 17.

And the Ten Horns thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate, and naked, and shall eat her Flesh, and burn her with Fire;

For God hath put into their hearts to fulfil his Will, and to agree, and to give their Kingdom unto the Beast, until the words of God shall be fulfilled.

I Have in a Discourse Published Twelve Months past, explain'd, and prov'd the explanation of this, and the neighbouring Prophecie, as having it's direct Aspect on the profite ^{Gods Command to come out of Babylon.} tute Roman Communion by such Arguments as have never been so much as attack'd, in a time when there was both all advantage and keenells against what ever was offered contrary to that Interest, how weak, or trifling soever it might seem, and it is probable, They would have that Discourse go for such.

It is wonder therefore, if the Arguments would have born it, they were not at least expos'd to scorn and laughter; but Prophetic Truth in this matter is too solid to be so fasten'd on.

This Prophecie Imports the great Revolution of those *Ten Kings* and their *Kingdoms*, our own and those, which lie all about us, that were known for several Hundreds of Years, to have been devoutly united to the *Roman Catholick Church*, as they delighted to Style it, and to the *Papal Supremacy*, as Head of it; these very *Kings and Kingdoms* shall hate that *Adulterous Church*, made Infamous in this Prophecie by the Name of the *Whore*, and shall Treat her with the greatest Hatred, Indignity, and Aversion; and God will set *Judgment before them* as in the Case of the *Jewish Abohabab*, and they shall execute greatest severity upon it, as eating her *Flesh* by *Slaughter*, and *Burning her with Fire*.

And all this they shall do, as is Implied, when the *words of God are fulfill'd*. That is, when the time determin'd by God for the giving their *Kingdom to the Beast* is expir'd; till then they *agree in*

one, being under an Enchantment to the *Whore* to give their *Kingdoms* to the *Beast*, that bears her, that he might bear her with the greatest *Granduer*, and *State*, his *Head* rising up with these *Ten Horns*; These *Symbolical Names* are given to the *Papacy*, and the *Ten Kings* for the *Stupidnes* of their *Idolatry*, and the *Cruelty* of their *Persecution*.

The time God had allotted to the *Beast* was *Forty two Jewish Months*, making *1222 Years*, as another *Prophesie* assures us; so long the *Papacy* was to continue from the time of this Authority, to be accounted from *475*, and at the *same hour* the *Ten Kings* receiv'd their *Kingdoms* in *Sacred Register*, or *Prophesie*, at the *Cellation* of the *Roman Western Empire*.

Revel. 12.
Beginning
437.

This time is also call'd, as given to the whole *Anti-christian Apostacy, Time, Times, and half a Time*; At the *Morning* of the *half Time*, as Christ arose on the *Morning* of his *Third Day*, Some of those *Ten Kings* began to *hate the Whore*, and Revok'd their *Kingdoms* from the *Beast*; This was when *Luther* first rose up. *Ann. 1517*. Yet so great *Kingdoms*, as we know, *France, Spain, Italy, Germany, Poland and Portugal* continue their *Subjection* to him. In them also the *Prophesie* shall be accomplished, when the *words of God* shall have their last *fulfilling*, that will be at the *Year 1697*. For as each *Time* is *Three Hundred Sixty Years*; so proportionably the *half Time* is *one Hundred Eighty Years*; Take them to begin at *Luther's appearance, 1517*, they necessarily end at *1697*, the very observation of which gives the expectation of that *Year Credence*. For none can deny it *Time, Times, half a Time*, are equal to *1260 Years*; The *half Time* numbers *180*. None can deny the *Reformation* dawn'd *1517*, which things joyn'd together make, whether we will, or no, a great *Climacteric of 1697*, a *Year of great Remarque*, as the *Hundred Eightieth or half Time* from the *Reformation*, for if a part of the *Ten Kings* Revok'd then as in the *Morning*, All must at the *Evening*; For when the *words of God* are entirely *fulfilled*, this *hating the Whore* must be *fulfilled* also, and that is at the full end of the *half Time 1697*.

These things I have more fully opened and proved in that *Command out of Babylon*, as also in the *Scripture Line of Time*. I only prepare for the present Discourse by a Summary Repetition of them.

My Intention now is, to Remarque upon the present *wonderful Doing* of God in this *Nation*, and to examin, whether it be not a *Loud Alarm*, not only to this *Nation*, but to the *Christian World* throughout. That God hath to admiration open'd to the accomplishment of this great *Prophesie*. And that it is so, I shall affirm by *Ten solemn Arguments*. But

But first by way of premissal. I say, if this be indeed a *Prophesie*, a *Divine Prophesie* so soon to be accomplish'd, and that the accomplishment be indeed set out in this wonderful change of affairs in our *Nation*; it is then certain, the consideration of the *Prophesie* is more to the great purpose, what we are to expect, then the fairest *Train of second Causes*, the Eyes, and the *Spirit of the Living Creatures* in the *Wheels* in *Ezekiel's Vision* &c. i. are much more to every end and purpose, then the *Rings* of the *Wheels*, how High, Dreadful, and August soever; they are indeed more in view, make more noise, raise a greater dust, but the *Spirit* does all.

All *Princes*, *States*, *Councils*, *Forces* are to be valued, and Honour'd in their *Places*; but *Prophesie*, or the *God of Prophesie* raises them, gives them each their *Line of Action*; raises others, when they are at the end of their *Line*; takes hold, and grasps it's *end*, and is most assur'd of it. All *second Causes* may fail, your *Fathers* are dead, and the *Prophets*, where are they? But did not my words by the *Prophets* take hold. So it was in all *Ages*, so it will be now: The words of this *Prophesie* seem to lie still in the *Sacred Book*; but God remembers them, as his word, and sends out his *Spirit*, and stirs up the *Spirits of Men* according to them: We ought not therefore to *despise* the searches of *Prophesie*. For who-ever can find the *True Canale* of them, gives greater assurance of the *Port*, and *Haven* of all motions, then the *wildest Conventions*, or most *Potent Armies*, or fairest set of subordinate Instruments can do; From this very *Prophesie* sprung out the great Action of this Year now in our Eyes.

I shall therefore pursue this Argument, keeping wholly within the *Prophetical Sphere*, touching no Civil concerns, but as naked matter of *Faith* for the service of *Prophesie*.

Argument 1. I argue first, That this great change of Affairs is the *Divine Prologue* to the accomplishment of this *Prophesie* from Christ's Condemning both *Teachers*, and *People*, when they knew not the *Signs of the Time*. The *Signs of the Times* are not only Religious, or Moral Characters, as the Holiness of Christ's *Doctrine*, *Life*, great *Zeal in doing good* was such a sort of *Signs* of the *Messiah* that could not be absent; and Christ says in Relation to them. *And why of you selves judge you not, what is Right?* viz: from the *Laws of Reason*, of *Natural* and *Religious Conscience*, instead of a *Sign from Heaven*; but besides these, there are the *Signs of the Times*, the *sure word of Prophesie* gives, as *Daniel's Seventy Weeks* gave of *Messiah*; With these His *Miraculous Birth*, early *Wisdom* at *Three Years old*, great works concert'd, and these compair'd

could not deceive concerning *Messiah's* times then on Earth.

I presume to say, I have found a *Line of Time* in *Propheſie* reaching to near as within about Eight Years of this great *Propheſie* fulfilled, I gave it out a Year ago. Here comes out a *Providence* before us so great, so stupendious, to the very purpose of this *Propheſie*, the equal of which is hardly to be found in *Story*, that was yet but an *Embryo* in the *Womb* of this *Propheſie* at that time, I made the *Line* Public; far off from all prospect, no *Cloud* as *Big* as a *Mans Hand* to Divine by.

If now one may not, if one cannot discern the *Signs* of the *Times* by such a *Conjuncture* of *Propheſie*, and *Providence*, I may humbly say, why should any one be condemn'd of *Hypocrifie* for not discerning those *Signs*, when on so great a *Configuration* one may be mistaken. Then may it be said, all *Signs of the Times* are *Fugitive*, *Fallacious*, and *Uncertain*, but they are not so; therefore I am not mistaken; event will justify it at 97. as it hath so, beyond conjecture, already begun.

Argument 2. There is but one great *Phenomenon*, one great appearance in *Propheſie*, that seems to forbid this *Interpretation* of the present glorious *Providence*; that is, that just before, *viz.* *Three Tears*, and a *half* before the *fall* of the *great City*, *Babylon* in a *Mystery*, this *Roman Infamous Woman*; the *Witnesses* must be kill'd; and by the *Beaſt* on which she *Sits*.

I have Anticipated this Objeſion by shewing, it is impossible the *Beaſt* should have *Forty Two Moons* of *Years*, and have that work to do at his *Three last Tears* and a *half*, nor does the *Analogie* of so great an event agree with so *Pusil*, so small a time. But the *Three Days* and a *half* are equal to the *Three Times* and a *half*, and both to *Twelve Hundred Sixty Days*; They are in the *Habit* of *Three Days*, &c. only to shew a deep time of the *Sack cloath Propheſie* in being kill'd, as there was a deep time of our *Lords Death*, in his not whole, but part of *Three Days* as I am conscious I have abundantly made out.

But further, I argue from this *Providence*. This *Church of England*, Comprehending, as God does, all his Servants; holding the *Testimony of Jesus*, whether, what we style *Establish'd by Law or Protestant Ministers*, is a *Lind* of Gods *Witnesses*, if there be any such under Heaven; if God hath then so rescued them from being in any ſenſe kill'd by the *Beaſt* any more, as he has; it is certain, that *Propheſie* of the *Witnesses* cannot be in the *way* of this *Propheſie* of the *Ten Kings* *bating this Whore*, that it ſhould not come to pass in it's just ſeafon of 1697.

For

For God hath so Consolidated the *Nation* in this rescue, that this *Kingdom* of the *First Three* among the *Ten Kingdoms* must be destroyed in all Human speaking, ere it can be so subdued, as to bear a killing of the *Witnesses* in it, such as the Prophetic imports.

Indeed some resemblance there hath been of it in those severe Prosecutions of the *Protestant Dissenters*, the guilt of which the *Church of England* bare, (I pray) truly unloaded from it self upon *Popish Cabals*. Besides *Anti-christ* hath poiz'd the weight of his Hand very notoriously upon the *Church of England* it self, to try what it could do upon it. But I doubt not at all; the *Bitterness* of that *Death* of the *Witnesses* is past; the differences being always great in my esteem betwixt the *Church of Thyatira Protestants*, lying in the midst of *Popish Laws*, and Powers, and betwixt those Churches whose *Laws*, and *Princes* have given not only a *Legality*, but *Sardian* splendor and security to the *Reformation*, whose only danger is too Deep a repose therein, and *slumber* upon it.

Indeed I have been always much assur'd, and God hath verified it, Each *Kingdom*, that repriz'd it self from the *Power of the Beast* shall be a *Protestant Kingdom* to the very last; and that it could not have any Establish'd Prince, that was not *Protestant* also; for God will not give back what he hath rescued; so that among them the *Killing of the Witnesses* can have no proper place any more, I am assur'd according to Prophesie.

The *Protestant Churches* in *Hungary*, *Savoy*, *France* have too much made good some lenses of *killing the Witnesses* but under another *Symbol* in Prophesie, then of the *Witnesses* slain, *viz.* the *Thyatirian Churches*.

Argument. 3. That exceeding *Infatuation* of *Jesuitic Councils*, which are the *depths of Sathan*, and as the last finking Pillar of a decaying *Kingdom*, argue it so near the end, as Prophesie hath made it; when *Achitopels Wisdom* is turned into *foolishness*, it argues a fatal ruin near. Their seeking to hide their *Counsels* deep from the *Lord* by the golden pretence of *Liberty of Conscience*, as if they would Cajole the *Reformation*; and Gods so great Abomination of it, and ensnaring them in it shows, the last remedies, or *healing Medicines* of *Babylon* have proved vain. God hath made their *turning things upside down* to be as the *Potters Clay*, that immediately receiv'd another shape, and mould, then they designed it.

Now as when *Haman* began to fall before *Mordecai*, he fell apace; so this great defeat God hath begun to give them declares their final ruin approaching.

Aud.

Gen. 10.10. And indeed the *Kingdom of the Beast* hath more Years upon it, then most Kingdoms or Monarchies in the World have had, except the Ancient *Babylon*, as deriving it from *Nimrod*, the beginning of whose Kingdom was *Babel*. Had not God decreed so long a State; In the course of Human Powers, it had fallen long ago, but *Rome Eternal* is one of its *Blasphemies*, and though it says, it shall *Sit a Lady for ever*, yet its *Idols* have deceiv'd it; For its *Mene-tekel* is e'en at the Doors. The depth of its so old Kingdom shall now become Dotage, therefore God hath begun the Pattern among us, and it shall go through the whole breadth of the great City.

Argument 4. This sudden and speedy change with so little noise, with so little confusion, with so little, or no blood is a *Landschaph* or *Mirror* of an extraordinary intention or design of Providence, God seems to have wrought every thing by an Immediate Presence, by a *coming down*, he appears to have *Bowed the Heavens*, and to have *come down*; so, though *mountains* of contrary appearances, have *flowed down at his presence*, he hath answer'd us by *amazing things in righteousness*; he hath *done things*, that we *looked not for*, that *Eye* hath *very scarcely seen*, or *ear heard*, or the *heart of Man* *conceiv'd of*. All hath been, as when a *Melting Fire Burneth*, and things of themselves have run into the Form, God would have them, as the *Clay or Wax turns to the Scale*.

Elay. 9. Certainly, when God does such things in so great a manner, it Portends more, than the late *terrible Earthquakes in Popish Territories*; God is more in this *still voice*: Every *Battel* of the *Warriours* is with *confus'd noise*, and *Garments rolled in Blood*; this hath been as with *Feire*, and *burning of Fire*; and it is a *Presage*, that to us a *Child is born, a Son is given*, who shall within few spaces, *take the Government on his Shoulders*, and appear the *Father of the World to come*, his Kingdom of Righteousness and Peace is *near*.

It is not to be presum'd, that all shall go on just thus, God hath done this, that he might give notice what he is about to do; and this concerted with the *Prophetical Line* is a great *Sign of the Time*, and declares his *Kingdom* is *near* to be *Proclaim'd*; for when *Peace* falls, as the last part of the last, *viz.* the *Roman Monarchy*, to which *Christ* succeeds, his *Kingdom* shall be *Proclaim'd*; and he invites all to take notice of it, his *Kingdom of Righteousness and Peace*, I say is *near*. For the *Feet of Clay* *Crumble*, and the *Iron* parts from them.

Argument 5. Things seem so to be layd by God, as if the very Merits of the Cause betwixt the *Romans*, and the *Protestant Christianity*

anity were to be tryed, and very natural Reason, if it were to be Umpire, would easily tell us, what the determination from Heaven would be.

In the beginning of the *Reformation*, there was a Dispute, whether *Protestancy* should have any place or Being in the *World*, in that which is call'd the *Smalcaldic War*. And God determin'd in favour of *Protestancy*; it hath not been possible yet to make it lose one Nation, or *Kingdom* Establish'd on *Protestant Laws*.

The time is near, when the Question shall be put, whether *Anti-christianism* shall have a longer State in this *World*, and it is very dangerous, a *Critical Time* for such a Question to be put so near the end of the *Beasts Moons*. Every publick *Watch man* then should be skill'd in the Time of *Babylons falling*, in the *burden* of that *Dumah*, that *Edomitish Christianity*, or *Anti christianism*; we should know *what of the Night*, *what of the Night*, what the *Age* of the *Roman Moon*, of that *Governes of the Night* is; what the *hour* of it's *Night* is; for the *Morning cometh* to the True Churches of Christ, and the *Night* the *blackness of the Night* on that *Lady of the Night*.

Isa. 21. 9.
10. 11.

God hath stirred up the *Spirit of Protestant Princes*; and it is most likely he will so Embroyl things, betwixt them and the *Princes*, who are yet with the *Beast*, as shall be serviceable to make an universal change, and all contrary *Associations* shall be *broken in peices*.

God hath given therefore, as in the beginning, a Sentence from Heaven in this *Nation*, and out of his great goodness hath herein exalted it above the other *Protestant Nations* to give a *Pattern* here first. And it cannot but be remarkable, that a Descendent of that great *Prince of Orange*, whose *Assassination* at his Death, gave him the *Name of Martyr*, as his great *Conduct* in his *Life*, the *Honour* of one of the great *Captains*, who were at that time with the *Lamb*, and with his *Called and Chosen and Faithful*.

Argument 6. I doubt not at all we may say, Providence hath sent that *Fire* upon *Earth*; concerning which it says, *what will I*, if it be *already kindled*? That is, it insists no longer upon a seeming *velletity*, or as we speak a *willing*, and *woulding* to have the *Fire* kindled, It is *already kindled*; It is in *Act*, and in *Motion*. It hath shod or Insensibly distributed it self into all the veins of our *Nation*, and will do so through all the *Christian World*, till as a *Refiners Fire*, it Purifie it from that *Anti-christian Apostacy*, that shall not be able to abide the *Day of Christs coming*; for which this *Fire* is to prepare: By this I understand the great *Zeal* against that *Impure Anti-christianism*. And there is to be found upon this

this Zeal as it were the **very Image, Seal and Impress** of this *Prophesie*. It here spread it self upon all sorts, and degrees of this *Nation* from the highest to the lowest; what is it then but to say? This is one of the *Ten Kingdoms*, that should *bete the Whore*, and *Execute the Judgment* of God upon it, that is *Written*, in it's due Times.

And that the *Sovereign* of the *Nation*, because he cannot at the present understand the Reason of complying with so great a *Prophesie*, should voluntarily retire from the *Government*; till he shall see, and consider what he hath not yet duly seen, and consider'd. It being indeed Impossible according to this *Prophesie*, but this *Protestant Nation* must have a *Protestant Head*, no other can rest upon it.

Certainly this is a very Memorable fulfilling of this *Prophesie*, and I am most assur'd, it is for a *Sign to the Lord*, that shall not be *Cut off*, till the whole be *fulfilled*, and it ought to be set up for a *Memorial* before the *Lord*, as in the *Temple of the Protestant Churches*.

I know, something like it fell out in our *Neighbour Kingdom*, concerning *Henry the Fourth*, and the *Great of France*, Grand-father of our King, and Great Grand-father of our Prince of *Orange*, There was at that time in that *Nation* an universal *Zeal* against the *Reformation*, which they call'd *Heresie*, so that they would by no means receive a Prince, how great soever his *Character* was, as it was indeed, as great as any Princes of his time, though there was at that time a *Complex* of great Princes in the *World*; they could not receive him how undoubted soever his *Right* according to their *Salique Law*: But he was under a necessity to forfeit his *Right*, to live in a *perpetual War*, or to change his *Communion*, upon what he did, Draw a *Curtain* in *Honour* to the *Memory* of so *Heroick* a *Name*.

But was not this also a great *fulfilling* of this very *Prophesie* according to that season? For at that time, when several Princes had withdrawn themselves, and their *Kingdoms* from the *Anti-christian* *Usurpation*, if all had done so, how had the *words* of *God* been *fulfill'd*, giving the *Beast Forty Two Months* of such a *Decem-Principality* or *Ten Horned Power* when above an *Hundred Years* at that time were unexpit'd? It pleased *God* to take the advantage to Revulse some of them from him, to give public notice thereby, It was the *Morning of the half Time*, and we are even now to be admonish'd by it; on the other side some great Kings were to continue united to him, to show the *half Time* was not run out,

out, but the end of it to be expected for the *making Desolate, and Naked*, and *Judging* her, that hath so violated the *Wedlock of True Christianity*.

In another regard also *Prophecie* was hereby fulfilled; for by that *Great Henry the Fourth of France*, that *Famous Edict of Nants* was Granted, and Confirm'd in favour of the *Reformation*, of which he had been so great a *Confessour and Champion*; that thereby, in *France*, as in *Germany*, and *Poland* and some other Countries, *Churches of Thyatira* might be settled, lying among the *Nations*, where the *Counsels of the Ignatian, or Jesuits Order*, superadded to other Orders, justly esteem'd, and call'd by *Protestants* (or as *They, viz. Protestants speak*) *the depths of Sathan* would yet take place, according to which, springing up in a just Season for it, *viz. 1528.* advantages have been taken to *Persecute Christ* in his *Servants* of those *Churches*, and to cause his *Feet to Burn*, as in a *Furnace*, as *they* have done most dreadfully some time past in that *Nation*, in violation of that *Edict*; and as more constantly, where the *Hellish Inquisition* hath been always, as an *Oven, or Furnace* kept hot, and burning, in Countries wholly given up to the *Beast* still.

And thus wonderfully hath God Counterpoiz'd the State of the *Beasts Kingdom*, and the *Reformation*, during this *half Time* according to *Prophecie*, giving yet the inclining, and heavyer Scale to the *Beast*, that his *words may be fulfilled*, until the *Beasts Measure be heated up, and running over*.

Argument. 6. That which greatly further persuades me, the present *Providenc*e over these *Nations* shall be in order to the *fulfilling of Prophecie*, is, that it so wonderfully *Synchronizes*, or keeps time with the State of the *Turkis Empire*.

I have given Eighteen Months ago public Testimony from *Prophecie*, that the *Tenth part of this great City* shall fall before the *Mahometan Sultany* is Dis-mounted from the *Constantine-politan Heights*, and *De-ported* from the *Confluence of People*, as of *Rivers*; since that, two *Champagnes* have pass'd full of such Action, as hath exceedingly humbled the *Ottoman Mountain*; and yet it stands, though shaking, and as in a trembling expectation of the fall of that *Anti-christianism*, that gave the demeritorious provocation to the *Wrath, and Justice of God*, that swell'd it to such a loftiness.

As *Rome*, and *Constantinople* were such *Sisters* in the *Apostacy*, as *Abolah*, and *Abolab* in an *Idolatrous* defection from *God*, to *God* prepar'd for them so sore a scourge as the *Mahometan Impo-*

ture, that should both deride their Superstition, and miserably afflict them together; It came abroad soon after the contest of those *Two Bishops*, both *fallen Stars*, for *Supremacy*, and *Universality*; wherein *Rome* had the fatal pre-eminence to obtain the *Key of the bottomless Pit*. Immediately broke out those Judgments of that *Mahometan Imposture*, which this Sacred Prophesie calls *Two woes*, which have layn upon them Both, from that very time, more, or less: Judgments prepar'd on purpose for the *Anti christian Apostacy*, in which the *Eastern Churches* shar'd deep, and which is to this day too closely Incorporated with the remains of the Christianity, that is found among them, that are indeed rather dark Mentions of, than that Excellent Doctrine it self and *Holy Religion* of our Lord *Jesus Christ*.

As therefore this *armed* and violent *Imposture* seiz'd above *Two Hundred Years* ago on that *Imperial City, Constantinople*, that so unhappily affected to be called *New Rome*, and therefore hath Drunk so deep of it's *Cup*, both of *Sin*, and *Judgment*, so it shall continue under that *Tyranny*, as a *Witness* of the more dreadful vengeance, that is to fall upon that fouler Prostitute, *Old Rome*, and stands as a *Pillar of Salt* to warn it hereof.

Yet, so that, that *Grecian Acropolis* is subjeeted in *Hope*, and waits, as the groaning *Creation* for the *Liberty* of the *Sons of God*, so for that happy Day of the *fall* of the *Tenth* of that *great City*, the coming of the *Witnesses* out of their *Sack-cloth*, and their *Ascent to Glory*, as it were to *Heaven* in a *Bright Cloud*: For then that *Second woe* of the *Turkish Usurpation* upon that *City*, and those *Churches* shall pass off from them, and so must be near.

And now that God hath so suddenly shaken the *Foundations* of that *Ottoman Empire* and made it to Totter, gave me expectations; the *Anti christian* should observe Time, that the Provocation, and the scourge might pass off together, and it is to me most undoubted, this *Revolution* is in *Motion* thereunto; nor can I slight the notices from Nature, as in Convulsive Fits, in the last Summers Earthquakes, giving the Alarm to both these Tyrannies, as together, and at Times near one to another to be overturned by other kind of Earthquakes.

I add, the speediness of the Motion in the two wonderful changes in our *Nation*, and in *Turky* shew; *Providence* is moving on those *Wheels*, and on those *Wings*, that it uses in the *fulfilling Prophesie*, as was in *Ezekiel's Vision* drawn to the *Life*; so that upon these two Revolutions may be Written that *Prophetic Motto*; *I the Lord have hasten'd them in their own Time.*

Ezek. 1.
Ez. 61.
lvi.

Argument

Argument 7. The dreadfulness of the *Persecution in France*, of so black, and Inhuman a Barbarity, and even Hellish Cruelty, speaks some great Judgment near upon that *Beastianism*, that hath the *Horns of a Lamb*, but the *Mouth of a Dragon*, viz. under the Name of a Christian *Hierarchy*, the likeness of a *Lyon*, a *Bear*, and a *Leopard*, and on that *Impious Whorish Woman*, that is, under the *Mystery* on it's *Fore head of Mother-Church*, the *Mother of the Abominations of the Earth*, and in whom the *Blood of the Saints*, *Martyrs*, and *Prophets* is to be found, whose Adulterous Religion is Arm'd with a *Salvageness* most contrary to the Natural tendernels of Manly Nature, and most especially to the *Laws of Christianity*, and yet whatever is done for the propagating it's *Golden Cup of Fornication*, though by the most Feral force, is called *doing God Service*. Now before the *Judgment Executed upon Babylon*, she is to *fill her Ephah*, that she may be *Rewarded double* for all, that she is to do; who then can but think, that her *Day is near*, and that God will be a *swift Witness* against her, not for *Three Transgressions or Four*, but for her *Seventy Times Seven Abominations*?

God does not use to bear long with Atrocious wickedneses, nor give up to such *un-naturalnes*, but when he is ready to *take vengeance*, He allows not the wonted Truce of patience in such outrages of Blood, but *rises, now, to the Prey*.

I confess, this *Persecution* would incline one to think, were there not deep Reasons in *Prophecie* to the contrary, with that so Zealous *Confisseur*, and in great degrees *Martyr Mounseur Jurien*, that the *Witnesses* are *Slaying*, as in a *Three last Days and half*, of the 1260, and *lying dead in France*, as in that *Street of the great City*, and that when this *Last* is *Scene* perfectly Represented, the *Witnesses shall rise*, and that *great City*, viz. it's *Tenth*, or *Hierarchy* shall fall from it's *Tenfolded Dominion* fully, and finally, and undoubtedly All this is an *Epitome*, or short review of that *Slaughter* of the *Witnesses*, and the happy *Resurrection* shall be in fewer Years, then that Excellent Person hath warily taken in, as the largest compass of time for the doing it.

And I am very desirous to believe, this *French Persecution* is that last effore of *Anti-christianism*, revealed to our great and Holy Arch-bishop *Usher*, the forest, but shortest Ravage of the *Beast* upon the *Protestant World*, wherein by *Sympathy* every Nation should bear a deep share, and we particularly, seeing it hath pleased our Good and Gracious God to pull us as *Brands out of the burning*, and who knows but we are *Deliver'd for such a time as this*? Even for their Deliverance also; and that if we altogether hold our peace,

and think to be quiet in our own Nation, *Light & Deliverance* shall arise to those *Slain Witnesses* of France from some other place; But our *Sin* will find us out, If we forbear to deliver them that are drawn unto Death, and those that are ready to be *Slain*; If we say, behold we know it not, we are not concern'd, doth not he that pondereth the heart consider it? He that keepeth our Nation doth not he know it? And will he not remember it in the Day, when he maketh *Inquisition* for Blood?

Argument 8. There is great hope, this *Revolution* will be the Buoying up substantial *Christianity*, and *Protestancy*, (which is *Christianity* return'd to it's own Dignity, and Excellency) and that *Form* and *Ceremony* are dropping off from us, at least so far, as it hath been matter of distinction, and most of all of difference, and division, of breach of Love, and Charity.

Now such a State Borders near upon the State of the *Philadelphian Church*, the *Church* Temp'red, Cemented, United by *Brotherly Love*, when the *Envie* and *Vexation* one of another, on such accounts shall depart, and we shall exercise them no more; when this shall indeed be, the time of the *Philadelphian Church* shall be; Every glimpse of one is the glimpse of the other, and when the Time of that *Church* is, the Time of the *Apostacy* is expir'd: Hence therefore I hope the Time of all is near.

Two things most express that State; *Essence of Christianity*, and *Universality*.

The Principles, and Constitutions of some *Protestant Churches* are too full of *Ceremony*, *Ritualism*, and *Formality*, these especially, when rigorously presifed to an *Uniformity* are nearer to *Anti-christianism* then to true *Christianity*, *Protestantism*, or to the *Kingdom of Christ*.

These when Luxuriant, and over spreading, when Zealously insisted upon, when Persecutorily urg'd are then call'd the *Synagogue of Satan*; viz. in the *Church of Smyrna* at the Entrance of the *Apostacy*, and in the *Church of Philadelphia*, when the *Apostacy* shall expire; The first Entrances, the Avenues of *Anti-christianism* were *un-written* observances; over affection to *Places*, *Days*, *Forms*, *Rites*, *Titles*, swelling beyond the *Apostolic Simplicity*, hence it came to *Superstition*, *Idolatry*, *Supremacy*, this State the *Holy Spirit* brands, first the *Synagogue of Satan*, because some were *Authoritative*, *Juridictive*, *Excommunicative* upon them; although not to be vouched from the word of Christ; & though they were before the very *Apostacy*, or Church it self in the *Wilderness*, before the *Throne of Satan*: Again, such a State of things falls under

under the same Brand towards the end of the *Apostacy*, near and after the very *Philadelphian State*, when some are sticking in these, as if the *Reformation* were not to move them, but that they ought to continue for the sake of *Reverence to Antiquity*, this seems to me a mistake like that, but in a much greater concern, with which some Learned *Mathematicians* charge Pope *Gregory the Thirteenth*, his Reformation of the *Calendar*, He Reform'd down to the *Nicene Council*, but not to the *Days of Julius Cesar*, by whom the *Calendar* was first Formed, on which Account even new Style is, not perfect, as to Time; so some *Protestants* would Reform down to the *Four first General Councils*; but they ought to Reform down to *Christ*, and his *Apostles*, by whom as the *Author* and *Infallible Ministers Christianity* was Originally Planted; they forget the *Mystery of Iniquity Began to work even in the Apostles Days*, and was Counter wrought by their *Infallible Writings*, in which all things are to be tryed, to Infist upon any thing not *Written* there, is a Redivival of that *Synagogue*, when over Zealously affected, much more, Impos'd under the Awe of *Penalties*, and *Excommunications*, which is the *Form of a Synagogue of Sathan*. But with this difference; the *Apostacy* was in the *Church of Smyrna* in the *Assendancy*, so it went on to a *Throne of Sathan*. It is now towards its lowest *Declination*, so the *last Synagogue* shall come to *Worship at Philadelphia's Feet*, and to *acknowledge*, *Christ* Loves that *Church*. And I hope that Day is now Springing; and no surer Sign of the *Apostacy* expiring. This very *Synagogue* sent the *Thunders*, that had *utter'd their voices* at the first *Reformation*; It hath near this *Hundred and Eighty Years* retarded the *Kingdom of Christ*, and *Shut up the Book* as hid in the *Bowels of Proprie* then opened, and ready to have come into *A&E*, but when that *Synagogue* begins to acknowledge its Error, that *Kingdom* is near: But on the other side *Universality* is another principle of the *Philadelphian Church*; some *Protestant Churches* are too narrow, and Circumscrib'd within their own *Congregations*; and will not own, nor receive those as the *Church of Christ*, whom *Christ* hath *reciv'd*, although they even as themselves, are among the *undefiled*: *Names of Sardis* how few soever: They should *go and Learn what that meaneth*, *Christ pleased not himself*: For it is *Written*, the *reproaches of them that reproached thee, fell upon me*, that is, our very *Sins*, not by *way* of *compliyance*, but by *way* of *Compassion*, union to the persons notwithstanding their *Sins*, or *Infirmities*; *Christ* is the *Head of a Church* under many remaining *evils*, we should own our selves the *Members* of such a *Church*; An *Univers-*
sal.

Sal Spirit is most of the Spirit of Chrift's Kingdom opening to receive the fulness of the *Gentiles*, and *Jews*, how much more real *Christians* and *Protestants*; Not enclosing Austerely our selves in pend up Congregations; so as not to unite in *Spiritu* with all true *Christianity* and *Protestancy* though not of our Model.

Argument 9. It is in the place of a great Argument, that the greatest Objection against the hope of so great a Mercy, so happy a *Revolution* as we are Discourſing of near us, is remov'd by this present Revolution, that *our Eyes have ſeen, our Ears heard, and our Hands handled*; that is, that all our Senses are fully affir'd of; the fins, the unworthineſſ, the unpreparedneſſ of the Age for so happy a *Revolution* is the great Argument againſt it.

But if that could have interpos'd, we of this Nation had not receiv'd ſo great a *wonder of Providence* in favour of us; I delight not to inſift on ſo ungrateful a part, but leave it to every one in their own ſerious Reflextions to Calculate the greatneſſ of this work in mercy to us, by Ballancing all the unworthineſſ, that might have oppoſed it; but when God is pleased thus to work; As his work is before him in his own determination to do it; ſo his *reward is with him*, he expects it only from himſelf; He ſecures all, that his own *Wisdom and Holineſſ* requires, and prevails over the remainder of unworthineſſ by his own *Names sake*.

And of this I take the more earnest notice, that we may know *Propheticall events* are like the *Rain*, that *waits not* for the *Sons of Men*, but having ſuch a *Generation of the Just*, of the *Children of God* in the World, whom *Fatherly Providence* hath a peculiar Eye upon, it falls on the *unjust* alſo.

Yet this is to be understood with three Limitations.

1. There are yet Eight Years for a variety of diſpoſes to show themſelves in, either of Mercy, or Judgment; In this Time the *Carcases* of many of the *mixed Multitude* may fall, as in a *Wildernesſ*: There may be *Wars, noisēs of War, Commotions, diſtress of Nations*, and great *perplexity* with many evils, that may *conſume* prophanes, and *un reform'd Persons*, we ought not therefore to be ſecure, or preſuming because of ſo great a Mercy, nor on the other ſide be diſcourag'd at contrary appearances; For whatever waſing of things may be in this Interval, the end ſhall yet be certain, as *Prophesie* hath declar'd.

2. There will be nothing, there can be nothing more dreadful to the un-holy, to the ſleepy, and ſecure, to the ignorant, and *Abominable*, then that approach; then those *loud voices* from *Hea-ven* of the *Kingdom of Chrift*, when these things come to paſs;

Christ

Christ expresses it in brief to all those in *defiled Garments* in *Sardis*; except thou *watch*, I will come upon thee as a *Thief*, and thou shalt not know, at what hour I will come upon thee, bles'd are they then, or even at this Time, (though it shall have a greater fulfilling just at the *Seventh Vial*) who *watch*, and *keep their Garments*, viz. from *defilements*, because Christ comes now also as a *Thief*, and on such a surprizal, the unprepar'd, throwing off their *defiled Garments* in haste walk *naked*, and Men see their shame. The greatest Zeal of *Protestancy*, if *un-reform'd* in *heart* and *Life* will be affrighted even to *endless distraction*, and *confusion*, at this approach of Christ, if Men do not before *watch*, that is, *resolve what manner of Persons they ought to be in all Holiness and Godliness of Conversation* not sur-charg'd with *Drunkenness*, *Gluttony*, the *cares* of this *Life*, &c.

3. With Relation to the Grand *Appearance* of Christ, there are between the *Loud Voices* in *Heaven*, that the *Kingdoms of this World* are *become the Kingdoms of the Lord*, and of his *Christ*, between the end of *Time*, *Times*, and *half a Time*, which are the 1260. *D.* and the *Kingdom* it self, *Thirty Days* for *Years*, making 1290. wherein the *Seven Thunders* so long seal'd shall be *open'd* in *Seven Succesive Voices* for the Reforming, the purifying, the Converting the *World*, the *World* of all sorts of Men, that whatever remains *filthy* may be *filthy still*, even *forever*; because it *would not be cleans'd*, when God would have *cleans'd* it, which *Voices* we may find in their due order *Revel. 14.* compare the *Time* of *Thirty Years*, *Dan. 12.* And these shall be, before Christ comes to *Smite the Earth with a Curse*; For immediately upon those *Voices* come *Forty Five Years* of the *Vials*, making up 1335. in *Daniel*. these are the Execution of the *Holy* and *pure Wrath* of *Almighty God* without *mixture* of any *Human Passions*, or *Ends*. Then at the end of them is the *Glorious Kingdom of Christ*, the *New Jerusalem*, wherein all his *Saints*, and *Servants* from first to last stand in their *Lots*, and whereinto *nothing*, that is *defiled* shall *Enter*: Thus God hath secured his *Mercies*, though vouchsaf'd to an *Impure World* now.

All which considerations exceedingly strengthen the Arguments, and remove the Objections arising from so *Impure*, and *indispos'd* a *State* of the *World* in *General*, and of this *Nation* in *particular*, for so *Gracious Manifestations* of God, as this *Prophetic Predictions*.

Argument 10. There is one Note in this *Prophetic*, that gives a further glance upon the near approach of the Time, and that this *Revolution* looks to the very just *Complement* of the *words of God*

to be fulfilled; And that is, that whereas the *Propheſie* had ſaid; The *Ten Kings* ſhould agree to give their *Kingdom to the Beast*, till the *Words of God* ſhould be fulfilled; It without any notice of their withdrawing their *Kingdom* from the *Beast* tells us, *they ſhall hate the Whore*.

Now it is True, Their being *Drunk* with the *Wine* of the *Whores* *Fornication* is the Reason of their *giving their Kingdom to the Beast* that *carries her*, as hath been before obſerv'd, and therefore when e're they *hate the Whore*, they will certainly withdraw their Power from the *Beast*; But because it is ſaid, *they ſhall hate the Whore* without any mention, how they ſhall behave themſelves to the *Beast*, and that it seems to be the peculiar note of the *Propheſie fulfilled*, that they *hate the Whore*, it mov'd my enquiry, whether either in the firſt *Reformation*, or at the Time of this *Revolution*, there be any *shade* of any *Kings* dividing the *Beast*, and the *Whore*, that is, of a *Retrenchment* of their *Power* from the *Beast*, and yet continuing their kindneſs to the *Whore*, that the diſtinct particular *Hatred* might, as I may ſay, *Perpendicularly* fall on the *Whore*, the minds of any *Princes* Jealous of their *Power*, and the Honour of their *Kingdom* having any ways been mov'd with an *Indignation* at the *Curtalling* their *Power*, and *Kingdom* by *giving it to the Beast*, and ſo have re-call'd it: For if ſuch can be found, it ſeem'd to me a great note of the *fulfilling* this *Propheſie*, viz. If the *Whore* was firſt ſo diſtinctly loved, that then by her ſelf ſhe might be ex-*poſ'd* to *Universal hatred* afterward.

And I find, that there have been ſome *Specimens* of it all along, and in the beginning of the *Reformation* by our *King Henry the Eighth*, who retain'd his kindneſs to the *Roman Catholic Church* in it's *Doctrine*, and *Worſhip*, and *veneration* of it, and Monſtrous *Zeal* for it in all theſe, and yet remov'd the *Power of the Beast* from his *Regalia* in all *Poirtis*; But never was there ſo Ample, and Illuſtrious a Repreſentation of it, as in the preſent *French King*, who hath ſo with his *Clergy Lower'd*, and even *Annul'd* the *Power* of the *Beast*, or the *Pope* in their *Gallicane Church*, and yet ſo closely espouſ'd the *Apoſtacy* of the *Whore*, and under the very Name of the *Roman Catholic Church*, and ſo In-humanly Perſecuted the *Reformed*, as *Heretics*, as if that *King* would himſelf take upon him to be the *Beast bearing that Church*, and to Relieve the *Pope* from ſo ungentile, as well as *Anti christian* Office: By which he, and his *Clergy* have offeſ'd theſe great Inſtructions to the *World*.

1. That the *Roman Catholick Church*, as call'd, whatever hands the

the *Administration* of it be in, will shew it self to be the *Whore*, the *Mother of the Abominations of the Earth*, of *Superstitions* and *Idolatries*, and that drinks it self *drunk with the Blood of the Saints*, and of the *Martyrs of Jesus*; and that whoever serves it shall be intoxicated with the *θεμος*, the *Sting*, the *High Rage*, and *Fury* of its *Fornication*, and shall enforce the same *Cup* with utmost *Barbary* into the *Hands*, and *Mouths* of those, who refuse it.

2. That the distinction betwixt the *Court of Rome*, and the *Church of Rome* is a vain and frivolous shift, an *Apron of Fig-leaves* to hide the impurity and filthiness of the *Whore*; for at this day in *France* are found, however palliated, the *Sorceries*, *Idolatries*, and *Murthers* of the *Church of Rome*, where the *Court of Rome* is so much defied. This is, as it were, on purpose ordered by *Providence* to expose the *Whore*, by her self alone.

3. That there shall be as great an Instance, as can be, of *Hating the Whore*, or *Church of Rome* by it self; and as distinct, as can be supposed in that close Conjunction it hath with the *Beast*, and the *Beast* with it: The very abstracted Religion of the *Roman Communion* shall be detested for its own sake, without Relation to *Politics*, or to the *Usurpation* of the *Beast* or *Papacy* over National Rights. And whenever this is, It is the watch word of this *Prophecy*, that It is near *fulfilling*. And because things are so much prepared in *France* hereunto, It is a very great ground of Expectation, that there this great *Prophecy* shall begin to be *fulfilled*, above any of the Kingdoms devoted to the *Beast* and *Whore* as united; and that the Time is as near, as I have from this *Prophecy* declared, and that by some wonderful *Hand* of God, parallel to what hath been in our *Nation*, the *Action* shall go on there, to which there are many other *Prognostics* leading, not fit to be here recounted, where we insist wholly on *Prophecy* and *Providence* compar'd.

I now conclude this Argumentative part with these brief Inferences.

Infer. 1. These Considerations of *Prophecy* designing so great Ends, shew the Vanity of such Reasonings; What is *Prophecy* to us, or the *Ten Kings hating the Whore*? If we have the *Laws*, and *Liberties* of our own *Government*, of which *Protestant Religion* is become so Essential a part, that we cannot have the one without the other; we have what we desire, we meddle not with dark *Prophecies* beyond our *Line*; we consider the *Natural* and *Political* Causes of these Things, which lye so plain before us, and meddle not beyond them.

But, be not deceived, God is not mocked, nor can be jostled out of his Purposes by such low Designments of ours; He hath a *Wheel* within every *Wheel* of ours, which being acted by his Supreme *Spirit*, shall move on to its Ends, and carry all our *Wheels* thither with it self; His Pleasure must go on, however our private Interests are disordered by it: In a common Flame particular Hous-es must suffer blowing up, and lesser Buildings give way, and make room for public princely Structures: sometimes our Desires, and Conveniences are taken in, as of late; sometimes left out; but the *Mystery of God* in the *Kingdom of Christ* by the *Oath of the Angel*, must be finished; there is but a short Time, in comparison now, till the *Seventh Trumpet* begin to finish it, and *Time* of the present date, of the prelent *Style* shall be no more; as He hath *spoken by his Servants the Prophets*. That *Kingdom of Christ* is, and shall suddenly appear to be the *Grand Public*, not only of our *Nation* but of the *World*.

And the *Destruction of the Papacy*, and the *Hatred of the Whore* by the *Ten Kings* must be to us, even to us, whoever we are, whether we will or no; both as to our *National Interests*, and as to our *Eternal Concernments*. Our *National Interests* shall be carried that way, if we are moved with that *Spirit of God* now about to shew it self in the *World*, according to our desires; if not beyond all our Desires and Intendments. And as to *Our Everlasting Concernments*, It is much to us, for It brings on that *Day*, that shall be either the *day of our Redemption*, or that shall *burn as an Oven*, and All the *Wicked* shall be *consumed* in it.

Infer. 2. Let us earnestly *pray*, and wait for that *Philadelphian State* of the *Church*, that is so near us, and that shall far exceed all our present *Church states*, how excellent soever they may be; Then shall the Great Truths of *Gospel-Redemption*, and particularly the *Prophecies* be *Sung*, as a *New Song*, as by a *Choir of Angels*, the *Musick* of the *Spheres*, and all the *Servants of Christ* under the *Lamb standing on Mount Zion*, with his *Fathers Name* on their *Fore-heads*, shall *learn* it. And then, as by a new *Mission*, speedy, and *Universal*, like the *First Apostolical Preaching*, and as from the *Mid-Heaven* shall the *Everlasting Gospel* be *preached to All*; The *disbelieved Hour of Christ's Judgment*. *viz.* Of his *Kingdom* or *Government*, that begins with a *Judiciary Process*, shall be *Thunder'd out*, as nigh, to *All Nations*.

The *Fall of Babylon*, and the *Judgment* on the *Beasts* *Worshippers* shall be declared with a *New Majesty and Power*. The *First Resurrection* (*Blessed are the Dead, &c.*) shall be *promulg'd*; *Prayers*

ters for the Conversion of the *Euiness of the Gentiles*, and so of the *Jews* shall be answered by Christ with the *Crown on his Head*, and the *sharp Sickle in his Hand*, *reaping the Harvest of the Earth*, as Ripe for the *Salvation* of all *Israel*; and then is the *Vine of the Earth* gathered, especially the *Clusters of Spiritual Sodom*, and thrown into the *Wine-press of the Wrath of God*, and from thence the *Vials* are fill'd and pour'd out in *Judgment*.

Then the *Opened Temple* shall shew the *Tabernacle of Testimony*, and the *Ark of the Testament*, and be fill'd with *Smoke*, because the *Divine Glory* is coming to dwell there; that is, *Ezekiel's Temple*, and *City*, and the *New Jerusalem* of the *Apostle John* shall be *spiritualiz'd* into one *Divine Presence of God*, and of the *Lamb*, which is the *Sanctuary clean'd* at the *End of Daniels 2300 Ev. Morn.*

These Things God will be *Enquir'd of* for, by the *Prayers* of his *Servants* awakned thereunto. But they are by the *demand* of the *Watchers*, and by the *Word* of the *Holy*, however light they are made of; and therefore shall certainly be in their *Sealon*.

Infer. 3. We are hereby made to understand, how to pray for the *Powers*, that are *set over us by God*, as in Relation to the most Supreme part of their *Administration*. *As now for the King*, the only *Prayer*, that can be made for him in *Faith*, with respect to the *Regal Power*, is, that He may be one of those, that may *hate the Whore*; else in a *Protestant Nation*, rescued from the *Beast*, and the *Whore*, *Prophecy* will not allow him at this *Time*, I do not say, of the *Day*, but of the *Beasts last Moon*, though it be indeed also the *Half day*, since the *Reformation*; had it not been for this *Prophecy*, there had not been such an *easie Retirement* of Him from *Government*. An *Atheist* may see, and the greatest *Infidel* in *Sacred Prophecy* be convinc'd.

The Great *Prayer* for the *Protestant Prince*, whom God hath *arred up to be a Deliverer*, is, That He may be a *polished Shaft* in *Gods Quiver*, and that God would *fill his Bow with Him*, and make Him as the *Sword of a mighty man*, that he may *ride out prosperously* and *achieve High* in this *Great work*, that is to be done, that after the *overthrow of the Throne of Kingdoms*, and of the *Rider*, &c. He would make him a *Signet*, as having *chosen Him*; And for the *assembled Councils* of the *Nation*, that they may be with the *Lamb*, who is appearing *King of Kings*, and *Lord of Lords*, as His *Called, Faithful, and chosen*, now his *Victory over the Ten Kings*, who have, and who yet make *War* with Him, is so near.

For the *Witnesses* of Christ in this *Nation* of all Kinds, our *Prayer* should be, that they may so finish their *Sack cloth Prophecy*,

that they may bear that *Voice*, Come up hither.

Infer. 4. Let us review this so freth, wonderful doing of God in this Nation, with a Wisdom and Consideration guided and conducted by Prophecy; let us behold it in All the Circumstances of it, especially in this, that God hath frustrated the *Tokens of the Babylonian Liars*, and made the *Divinors* at *Loretto*, and the *Infallible Chair, Mad*; but hath begun to perform the *Counsel* of his *Messengers*, saying to *Babylon*, *It shall Fall*; and to his *New Jerusalem*, *It shall be built*; and to those of the *Ten Kings*, who are now of the *Reformation*, *You are my Shepherds, and shall perform my Pleasure*, till All the other of the *Ten Kings* also unite in *Hating the Whore*, when the words of God are fulfilled to the utmost.

As a Pattern hereof, He hath bowed the *Hearts of the People of the Nation*, as one *Man*; He hath brought the *Notions of Loyalty, Non-Resistance, and Passive Obedience*, into Subjection to Prophecy.

Infer. 5. Let us seriously consider, *All who love the Kingdom of Christ*, and sincerely pray, *Thy Kingdom Come*, according to the *Prayer of the Kingdom*, whether we would choose, and desire, that this late *Revolution* should be (though set at the highest Elevation) a *Mercy to the Nation*, and to his *Servants* in it upon their very *Prayers*, but not in order to any further great End according to that admirable *Prophecy of the New Testament, the Revelation*; or whether we would choose and desire; It should be for the removal of that Great *Remora* and *Estopple* of the *Kingdom of Christ*, the *Papacy*, a Beginning of the Train of Things, that shall pass according to *Prophecy* in this order. *viz.* Begin at this *Prophecy* of the *Text*, *Chap. 17. v. 16, 17.* and set it before *c. 11. 11.* to the End, and so pass to *c. 14.* and carry a line through it, to *c. 15. c. 16. c. 18. c. 19. c. 20. c. 21. c. 22.* to *v.* For so I am assured, God hath begun in our *Nation*, so, as He will extend this *Prophetic Line* through the *World*, reaching to that *Glorious Jerusalem*.

According to our desire herein, let us search that *Prophecy*, and set our *Faces* to the *Lord our God* by *Prayer* and *Supplication*, with *Fasting, Sack cloth, and Ashes*:

Infer. 6. The *Philadelphia State* of the *Church*, that shall be at the End of the *Apostasie*, is the *Exemplar or Pattern*, at which All *Rev. 3. 2.* the *Protestant Churches* should aim, as being indeed the *Rest, or Remainers* that are to fill up the *Reformation*, upon which the *New Jerusalem* shall *come down*, in which the *Sanctuary cleansed* appears. This we should aim at in *Brotherly Love*, imported in its *very*

very Name, which is the *Bands* and the *Beauty* of that *Church* ; In *Holding fast the Name of Christ* in his Supreme *Pastoral* and *Episcopal Office*, receiving nothing, but from his *Voice*, entering by the *Door* of his sole *Authority*, and *flying from the Voice of Strangers* ; in keeping the *Word of his Patience*, or staying for the *Unfading Crown* until his *Glorious Kingdom* ; in *looking for*, and *hasting to* it. For in too great an *Ignorance*, and *unbelief* of it, the very *wise Virgins* of the *Protestant Churches* are *bumbling* and *sleeping* at this *Day*.

In laying aside all *Austere Ceremonialness* out of over-*Reverence* to *Antiquity* ; and rather *bumbling* our selves and acknowledging an *Error* in too near Approaches to that *Synagogue of Sathan*, that shew'd it self before the last of those *Four first General Councils* : Lastly, in a Great *Moderation* of *Censure* towards those *Churches*, and *Protestants*, who were so greatly mistaken in that last point ; not Reproaching them as *Antichristian*, or having so much as the *number* of that unhappy *Name* ; however too near approaching the *Ritual* and *High Jurisdicitive Synagogue*, that led to it at first. But now such shall see their Fault by the *Instruction* of *Christ Himself*, who Receives, and owns them : and thus should we All joyn in seeking the *Beloved* of the *Church* together, till He appear on the *Mountain of Spices*. *Cantic. 6. 1. c. 8. last.*

T H E E N D.

P O S T S C R I P T.

Jeremiab, when He had *Writ* All the *Words* concerning *Babylon* in a *Book*, gave it to *Seraiah a Quiet Prince to Read*, when He *Came to Babylon*, and to *pray according to it* ; and then to *bind it* ^{Jerem. 51. 59.} to a *Stone*, and to *sink it to the bottom of Euphrates*, as a *Symbol* of the then *Babylon sinking*, and to *Rise no more* : yet *Jeremiab's Prophecie Rose again when Babylon Fell*, as is particularly *Remark'd*, *2 Chron. 36. 22.*

Now I offer these *Words of Mystical Babylon Sinking*, to every *Quiet, Calm, Sedate Mind* ; I only request such to observe, how *Providence moves*, and goes on according to the *Prophecie expounded* in them, while It is yet standing.

Let :

Let the Discourses, and the Instrument, us'd by God, (how-
ever unworthy) sink to the Lowest ; It may very well be so ;
yet let none be *Scandalized* ; even that shall be only a *Symbol* of
the *Babylon*, that now is, *sinking* ; These very Discourses shall Rise
into particular Remembrance, when *Babylon Falls*.

I do not pretend to particular *Inspiration* ; but the Observation
of the close Chain, and curious Links of *Prophetical Scripture*, since
the World began, requires so intent, and nice a *Speculation*, that
the Discovery is almost as particular, as *Inspiration* ; and when
they are found, they are so even, just, solid, substantial, that I
doubt not to say, They are certain, as *Inspiration*, For *Vision* or
Prophecy cannot *Lye* : And there may be such a Manifestation of
the *Commissaries* and admirable Connexions of one part with another,
that sooner may the most exact *Anatomists* be deceiv'd in
their Eye-sight, though assist'd with *Microscopes*, and utmost Art,
and in their Reason and Admiration of the *Works of God* in Na-
ture, upon their Eye-sight, then those Nerves and Fibres of *Pro-
phetical Scripture* deceive : They are such and so laid, that no
Fancy could create them ; This is my Assurance.

Yet even a *Prophet* must not look for *Honour*, or *Acceptance*
more in his own *Time*, than in his own *Country* ; His *Words* coming
to pass are the *Credential*, Most require, that *God* hath sent him.
The Jews built not the *Sepulchres* of the *Prophets*, whom their *Ra-
bbers* killed, till they knew their *Words* had come to pass. It must
much more fare so with the *Expositors of Prophecy*, but concerning
that, *The Will of the Lord be done*.

I only beg the Favour of such Assistance, as that the whole
Work may be perfected, and laid up for the Time to come ;
and propose Thirty Sheets yet to be printed, and desire Two
Shillings six pence of each Assistant, to carry on the Impression.

[Parts Printed.] *The Scripture Line of Time, from the first Sab-
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